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Friday, November 12, 1915.

HOW TO SUCCEED.

John D. Rockefeller, Sr., says the way to succeed financially is to "save the pennies." John D. Jr., says that we can all get rich by being honest and zealous in our jobs. J. W. Higgins, once messenger boy and now manager of some thirty railroads, says the way to succeed is just to "work and work." David H. Forgan, a big Chicago banker, says the secret is to combine energy and religion.

And doubtless they're all right about it—for themselves. But when any financier or captain of industry or professional man or woman or statesman or anybody else who has risen to eminence tries to make a formula for universal success, he goes wrong. Success can't be prescribed in any field, any more than old age can.

The chances are that the octogenarian is least of all capable to tell other men how to live to a ripe old age. The weakling who dies at forty is likely to know far more about the only vital factors that men can control—the common rules of hygiene which may add a few years to a normal life but are no guarantee of pre-eminence in age.

Just as it is primarily the vital energy born in a man that carries him through to eighty or a hundred while others fail by the wayside, or the natural talent that makes a poet or novelist or painter, it is the natural gift for business that usually makes business success.

There are business geniuses, just as there are artistic geniuses. The genius does easily what the man of moderate endowment struggles hard to accomplish and what the mere plodder can never attain even with the aid of all the advice in the world.

And there is the factor of accident to reckon with, too. A man may become rich through a lucky chance, just as a strong man may be killed by an unlucky one. Many a business man who owes his prestige to a casual event or the friendly favor of a business genius gives the world foolish advice on the secret of success.

Giving advice isn't a very profitable sort of business, anyhow. Few are capable of giving it, and still fewer are capable of receiving it.

There are as many kinds of success as there are kinds of people, and as many kinds of people as there are individuals. Every person is a law unto himself. And he will succeed not in proportion as he imitates somebody else, but in proportion as he develops his own personal talent along his own line, finding his most congenial work and putting himself into it. Moral and professional advice can merely help a little in oil the machinery.

OUR BEST DEFENSE.

President Wilson said in his recent speech in New York outlining his plan of army and navy development:

"The chief thing necessary in America is that she should let all the world know that she is prepared to maintain her own great position by the real voice of the nation should sound forth unmistakably and in majestic volume in the deep unison of a common, undisturbed national feeling."

That is merely an eloquent variation of the president's more blunt utterance in Washington a month ago, expressing a desire for "a line-up of Americans," in which those who are for America first should stand on the right side, and those who are for some other country first should stand on the left—in Scriptural phrase, "a parting of the sheep and the goats."

It is a call for the abolition of hyphenism, the peril that has raised its head in America for the first time. It seeks the elimination not of any particular hyphen but of all hyphens. The best spirit of America is demanding that there shall be no more professed German Americans, Anglo-Americans, Irish-Americans, Italian Americans, Franco-Americans or any other kind of qualified or adjectival Americans. The president has not merely voiced his personal desire, but expressed this new national ideal.

And nearly all Americans, native or alien-born, can sincerely repeat the president's assurance: "I do not doubt that upon the first occasion, upon the first opportunity, upon the first definite challenge, that voice (the real voice of the nation) will speak forth in tones which no man can doubt and with commands which no man dare gainsay or resist."

These words express not merely a hope but an imperative necessity. It must be so. Just as it became obvious once that this nation "could not endure half slave and half free," it is now obvious that it cannot endure half native and half alien. And the best defense we can have against foreign aggression from any quarter is a new, unambiguous Americanism.

THE NATION'S POCKETBOOK.

On Sept. 2, the comptroller of the federal treasury reports, the deposits in the national banks of the United States amounted to \$9,229,000,000. The total resources of the banks were about \$3,900,000,000 more than that.

The deposits were \$408,000,000 more than on June 23 of the present year. That is, to say, in the ten weeks from June 23 to Sept. 2, our people put money in the bank at the rate of about \$40,000,000 a week, or more than \$2,000,000,000 a year. The rate of saving is undoubtedly still higher now, for the business improvement has been steadily growing week after week.

The total deposits appear to be about twice as large as the total savings of any other nation in the world. And it should be observed that they do not represent by any means the total savings of the American people. There remains millions of dollars in the state banks, mutual savings banks, private banks and loans and trust companies.

In case of great national need, it is obvious that if the United States government had the power possessed by the Russian government, of taking people's bank savings for a government loan without their consent, we should have available for war purposes in these national banks alone nearly nine times as much money as the nation owned at the close of the civil war.

It is were necessary or advisable to persuade the people to invest their savings in war bonds, as Germany has done, we could doubtless raise \$5,000,000,000 without turning a hair, and in a year or two we could probably raise \$5,000,000,000 or \$15,000,000,000 without calling on any foreign nation for a dollar.

THE 80 PER CENT LAW.

Commenting on the action of the Supreme Court in declaring the 80 Per Cent Law unconstitutional, the New York World has this to say:

"The Arizona statute which has been declared unconstitutional by the United States Supreme Court applied to all employers of labor and provided that at least 80 per cent of their employees should be qualified electors or native-born citizens. The New York employment statute now before that court applies only to public works and excludes aliens from employment thereon."

"These statutes are alike to the extent that they discriminate against alien labor and its livelihood under a constitution which forbids any State to deny to 'any person' within its jurisdiction, citizen or alien, the equal protection of the laws. They differ only in that the Arizona discrimination is more general."

"Judge Hughes, speaking for the court, advances broad principles against the validity of the Arizona statute. The police powers of the State are large, but they are not large enough to permit a denial to lawful immigrants, because of their race or nationality, the ordinary means of earning a livelihood. Such a denial, moreover, involves a control of immigration by the States which control is vested solely in the Federal Government."

"These principles seem to be broad enough to include within their condemnation the New York law as well as the Arizona law. The decision overthrowing the one is a portentous judgment adverse to the other."

THE EMBEZZLING TOURISTS.

It is notorious that American citizens regard Uncle Sam as an easy mark. And yet it seems as if patriotism, decency and plain gratitude ought to impel those whom Uncle Sam helped home when the war started to pay back the money advanced them.

The list of delinquents recently made public by the federal treasury department has given the country a shock. If the citizens thus pilloried are not ashamed of themselves, the nation is ashamed of them. It was the nation that provided the money. The stranded tourists were in Europe for their own business or pleasure; it was an act of gratuitous benevolence for the nation to end them funds to bring them safely home. The advances were accepted as loans. But it seems that a great many citizens, even while promising to repay them, really regarded them as gifts. The most shameful thing about it is that so many hundreds of the tourists gave fictitious names or addresses. Their action was plain embezzlement.

The committee that disbursed the \$2,750,000 provided by congress may have been careless, but it was hard to be careful in such an emergency. The committee trusted to American honor—with the result that Uncle Sam is out several hundred thousand dollars, and will be far less willing next time to help citizens in distress.

There is no undue pressure or unpleasant publicity for those who recognize the obligation and want to pay when they can; but the others richly deserve having their names printed and having suits brought against them.

"Marriage," says a New York playwright, "is that relation between man and woman in which independence is equal, dependence mutual and the obligations reciprocal." Which is almost as clear and convincing as Herbert Spencer's celebrated definition of evolution: "An integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity—" but we forbear.

The Frankfurter Zeitung says grimly that the German nation can "nourish itself on hate." That's much less nourishing than war bread or potatoes. And yet, unless Germany finds a new food supply soon, Herr Lissauer's celebrated "Chant of Hate Against England" may be the regular menu.

The more we look at the way the British nation is behaving in this war, the more we admire France.

It looks as if we'd have a record crop of presidential candidates, too.

SACRED TREASURES ENTER CORONATION CEREMONIES OF JAPS

TOKIO, Nov. 11.—Of first necessity in understanding the meaning of the present coronation ceremonies is a reading and comprehension of the story of Japan's Sacred Treasures. These treasures which number three and which signify the sovereignty of the Emperor were handed down by grand ancestors of the Japanese nation, who, according to legend, lived in the Heavenly regions. When her grandson, Ningyo-mikoto, was about to descend to Earth from Heaven to reign over the land of the Rising Sun he gave him the Sacred Mirror, called Yatai-no-Kagami; the Divine Sword, known as Murakumo-no-Tsurgai and the Sacred Jewel, or Yasakani-no-Dagatama, saying to him at the same time: "When thou lookest upon this mirror let it be as thou were looking at me. Let it be with thee in thy hall and on thy floor."

This mirror with the sword and the jewel sometimes called also the head necklace, constitute the Three Divine Treasures of the imperial ancestors, symbolizing respectively Knowledge, courage and Mercy, the necessary attributes of a great sovereign. These Divine Treasures have, as the imperial regalia of Japan, been handed down by the descendants of Amaterasu Omikami who have sat the throne of the Japanese nation after generation.

Also, the Sun Goddess gave another direction to her heir:

"This land," she spoke, "is the region over which my descendants shall rule for eternity. Go, my child, and may prosperity be with thy dynasty always and may it, like Heaven and Earth, endure for ages eternal."

Ever since the descent to earth of her grandson the Sun Goddess, with of the one hundred and twenty-two Emperors who took his seat on the throne inherited the Three Divine Treasures of his imperial ancestors. Thus it is distinctly set forth in the imperial court law promulgated in 1889 by the late Emperor Meiji that: "Upon the demise of the Emperor the Imperial heir shall ascend the throne and shall acquire the Divine Treasures of the Imperial Ancestors."

Of the three imperial regalia, the Sacred Mirror is now preserved and venerated at the Great Shrine of Ise; the Sword at the Shrine of Atsuta, a few miles from the city of Nagoya; and the Jewel or head necklace together with replicas of the mirror and sword in the Imperial palace at Tokyo.

The Grand Shrine of Ise now forms the Mecca of Japan, and pilgrims from all parts of the Empire throng here annually in hundreds of thousands to pay their homage to the spirit of the Sun Goddess, the ancestress of the Japanese nation, represented by the Divine Mirror.

The fourth in the direct line of descent from the grandson of the Sun Goddess was Jimmu Teno, the first Emperor of Japan, whose accession to the throne in the year 660 B. C. is taken as the beginning of national history in the records of Japan.

Leaving his abode at Hyuga in Kyushu, Jimmu started on an expedition to the east, and after a campaign lasting for years brought under his sway the province of Yamato and the neighboring territory. He established his capital at Kashihara, some miles distant from the present site of Kyoto and there ascended the throne. This accession of the first Emperor took place in the year 660 B. C. and the event marks the beginning of authentic chronology as the first years of the Japanese era.

If one sought a parallel in the West, the Divine Treasures might be com-

pared to the Palladium of ancient Rome which were objects of deep veneration and were considered the emblem of longevity and prosperity of cities and empires.

The origin of the three sacred treasures may be traced to the age of the gods nearly as far back as three thousand years. The Sun Goddess had a brother named Susanoo-no-Mikoto, who, tradition tells, was violent in temper and mischievous. In spring when the Sun Goddess planted a field with rice, her brother destroyed the fences, and in the autumn, when the rain was ripe, he turned a wild horse loose to trample it down. Again, he defiled a new palace where his sister was about to celebrate the harvest festival. At another time the Sun Goddess was sitting at her loom weaving when her brother sent a horse charging her to her room. The goddess was frightened and hurt herself with the shuttle. Terrified and indignant she took refuge in the "Rocky Cave of Heaven." Eternal night prevailed both in Heaven and on Earth and everywhere was confusion and dread.

Thereupon the myriads of gods took counsel to consider what was to be done to appease the anger of the Sun Goddess. Following the advice of the wisest, they had a mirror made by Ishikori-tome-no Mikoto and a head necklace or Jewel by Tama-oya-no Mikoto. A "sakaki" tree was planted before the cave and to the upper branches of the tree the head necklace was suspended. The mirror was placed in the center and from the lower branches depended offerings of cloth. Fires were alighted in front.

(Continued on page 7)

THE SONG OF PEACE.



"Let wars wage still
While I work with a will
At this peaceful trade of mine."
—Robin Hood.

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